This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

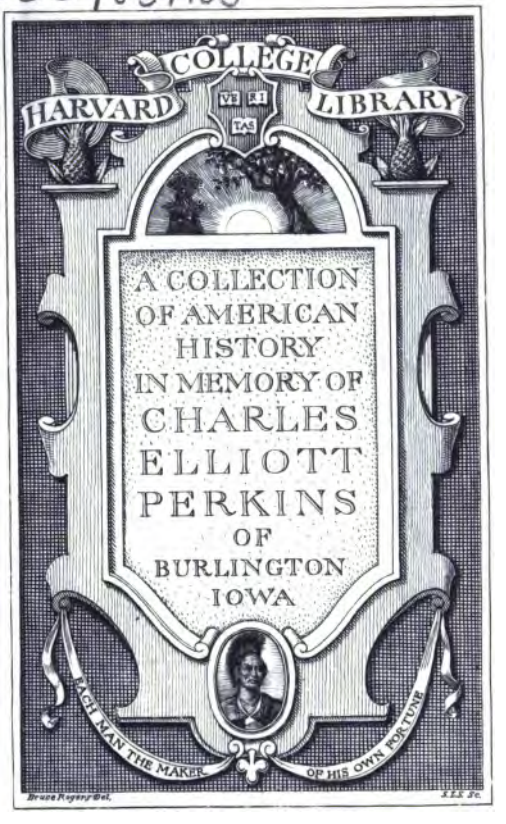
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

US 34839.00

Hershey. Mormonism; unscriptural, pagan and immoral. 1900

US34839.00


HARVARD COLLEGE LIBRARY
A COLLECTION
OF AMERICAN
HISTORY
IN MEMORY OF
CHARLES
ELLIOTT
PERKINS
OF
BURLINGTON
IOWA
EACH MAN THE MAKER OF HIS OWN FORTUNE

MORMONISM

UNSCRIPTURAL, PAGAN AND IMMORAL.

SCOTT F. HERSHEY, Ph. D., L L. D.

BOSTON:
1900.

J. R. RUITER & COMPANY
PRINTERS

US 34839,00

HARVARD COLLEGE LIBRARY

JUL 1 1914

CHARLES ELLIOTT PERKINS
MEMORIAL COLLECTION

NOTE.

Mormonism is a grave, threatening problem for the American people. It has its social, political and religious ramifications. Mormons are proverbial for an utter lack of integrity of word, and general deceitfulness of character.

As a system of religious thought Mormonism is calculated to morally debase. I have known many of these people, and find a low moral strata in their thought. If a man is as he thinks, then we must not expect to find in Mormons either personal integrity, or regard for American laws and institutions.

There are so many momentous and solemn problems pushing into the thought and asking an opinion from patriotic public men, that brevity becomes the first law of expression. I am forced to recognize this in this discussion. It may, I trust, somewhat aid in quickening the conscience of Americans.

First Presbyterian Church,
Boston, Feb. 1, 1900. *S. F. H.*

A most peculiar institution is Mormonism. Its history has been black and bloody. If I were to undertake to make an analysis in one brief statement, it would be this: Mormonism is made of one part piety, two parts ignorance, and two parts of the "world, the flesh and the devil," with a great struggle going on among the three last as to which should prevail over the others. The resulting compound makes an ugly sore in the domestic, religious and political life of America. The better nations of the world have the right to expect that the American nation will maintain a high standard for the purity and peace of the home.

About the close of the first-quarter of the present century there lived in Western New York a man of nervous temperament, superstitious mind and a low moral nature. He was a dreamer of dreams, a walker in the woods by night, a reader of signs and seasons, a believer in ghosts and hobgoblins. He had gotton possession of a silly narrative (written in a poor imitation of Scriptural style) about a wandering Jewish family, the decendents of which, by marvelous fecundity and strange adventure, degenerated into the North American Indians. He re-cast this writing, changed it to suit his purpose, and then gave it forth as a new Bible, taken from golden plates, the hiding place of which an angel had shown him. This was Joseph Smith. Now, there had been a tradition in the Smith family that the eldest son of that particular gen-

eration would become a prophet; but he ate green turnips and died, and Joseph took up the mantle.

This book of Mormon is the greatest piece of absurd and blasphemous craftiness known in American writings. It is a bungling mixture of faulty chronology, bad geography, and worse language. Its very crudeness and inaccuracies stamp it as an imposition, and show its vulgar and knavish origin. With this it may be dismissed from further consideration.

Some two years ago I went to Utah as the representative of an Eastern metropolitan paper. I was received in the capacity of a newspaper man. It was the occasion of the great jubilee, held in celebrating the fiftieth Anniversary of the Mormon pioneers entering the valley of the great Salt Lake. I met with and had interviews with Mormons of every class and calling. Had a talk with the feeble old President of the Mormon Church, Wilford Woodruff, then ninety-two years of age, and soon to die. I became acquainted with Governor Wells, a genial gentleman, and the most statesmanlike mind in the Mormon Church. I became intimately acquainted with a pleasant and companionable man who had formerly been Private Secretary to Brigham Young, and represented to me as the most expert accountant in the Mormon Church. Up in the canyons and out on the ranches I met with the humbler class.

I have for many years trained my mind to investigate questions, movements, and institutions with judcial calmness; and believe I understand Mormonism as it was years ago, and as it is now. The offensive per-

sistence of the Mormons to seat a man in Congress who is living in polygamy, and the deceiving teachings of Mormon missionaries throughout the country, make it a task of patriotic duty to take up some odd moments in my busy life to prepare this pamphlet.

I am taking a day of rest among these far away mountains of Northern Vermont. The snow lays deep on the slopes, the trees are waving their great bannery branches in the wintry wind, and the black-blue clouds hang heavy beyond their ranges, twenty miles away. My thoughts wander off to that other mountain range, in the far distant West, the picturesque Wasatch, where in August I have pressed the snow beneath my feet, while my eyes feasted on the finest valley I know of in all this wide land; and I am hoping that this same happiness and peace which prevail in these pure homes of the little Vermont vallies, may yet come to those other homes widely stretching out over the great valley at the foot of the noble Wasatch!

One sentence may characterize the Mormonism of the first period, fanaticism, bigotry and crime; and another sentence may mark the second period, that of the Brigham Young's domination, cruelty, personal ambition, immorality and crime. This third period, in which we are now, is more complex, and may be more fully characterized as a compound of some generous instincts and somewhat loftier desires on the part of the younger and more educated, with political ambitions and conspiracies and religious deceptions as the chief work of the ecclesiastical leaders. Strange religious notions, pagan, material, lustful and human, ram-

ify the teachings of Mormonism. If you listen to a Mormon missionary preach, you would likely approve every word he uttered. They are very cunning, those Mormon missionaries who go forth to work in a gentile neighborhood, and can readily lead the uneducated and even the intelligent, who are uninformed, to believe that Mormonism is everything that our evangelical Christianity is, with some additional and most anvantageous features. If you go into the Great Tabernacle at Salt Lake City on any Sunday afternoon you would listen to sound addresses from Mormon leaders, and you would heartily approve all they said. But go into some meeting *distinctly Mormon* that same night, and listen to the same speakers, when they are giving instructions to what they suppose to be a distinctly Mormon gathering, and mostly Mormon youth being trained in the Mormon religion; and here you will hear something else. I got into one of these meetings. It was not known who or what I was. I want to give a memorandum taken from my note book, as I took it down direct from the mouth of the speaker, who was one of the leading Mormon teachers. Here it is: "No man on earth had authority to speak for or reveal the truth until the refulgence of light came to us." Here is the bigotry that is sure to become unjust, tyrannical and cruel, upon the possession of power. The Mormon teacher went on: "The plan of salvation is not confined to the living but includes the dead. Mormon missionaries abroad preach the gospel to millions who have had no opportunity to hear the gospel, and we have been building

the Temples where we can carry the gospel to the dead who have not rejected our testimony while living. We are performing our work for the dead long gone. What gratitude the dead will have for you if you are baptized in order that they might receive remission." This teaching has a powerful effect on a certain ignorant type of life, I know of a Mormon who had been baptized for more than thirty dead friends and relatives, at so much a head The doctrine is this: By paying the Church a certain sum of money you can be baptized for some relative who died out of the Mormon faith—your father, or grandfather, or some ancestor who lived a hundred years before the Mormon craze had any existence. Upon the completion of the act of baptism, the soul, in whose behalf the baptism is performed, immediately passes from misery into bliss—all because the priest has received a few dollars from some deluded man. It is hard to have a feeling of respect for Church leaders who will impose such a delusion upon the ignorant.

I desire that the readers of this pamphlet understand the low and unBiblical doctrines of the Mormon teaching. They have been brutal and coarse in the extreme, I say have been, because I have reason to believe that some of the more degraded doctrines are passing out of practice.

One of these is the doctrine of Blood-atonement. Nothing to be found in the whole range of heathenism in its worst forms, was more inhuman. Some sins are not forgiven except by the shedding of the blood of the sinner. The one who sheds this blood—that is

kills the sinner—does him a real kindness. Here is an extract from a sermon preached by Brigham Young in the Tabernacle at Salt Lake City, Feb. 8, 1857: "Will you love your brothers or sisters when they have a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them. If your neighbor needs help, help him; if he merits salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it." At the time Young delivered this sermon he said that they could not "put this principle in full force, but the time would come."

Under such degraded and heartless teachings hundreds of people in those early years of Mormonism were killed. The miserable band of Danites, as blood-thirsty a band as ever cursed any Western section, executed this law upon all those turned over to them by the priesthood. For instance, a young woman would refuse to marry some immoral old bishop, with several wives, she would be taken before the priesthood, still refusing, the Prayer Circle would be formed, the bishop in the centre, and by secret ballot it would be decided how her sin was to be dealt with. To refuse the order of the priesthood to become the wife of the old beast of a bishop was a sin so bad it demanded the spilling of her blood, and she would be turned over to the Danites. Certainly this doctrine is not in practice for

many years; but at one time it was a common and very ordinary part of the church discipline, and every old Mormon knows it. And every missionary does, though every last hypocrite of them will utterly deny that such a thing was ever taught. But in years gone by the sermons and writings of Mormon leaders were full of it. The readers of this discussion may settle the whole matter with any Mormon elder by demanding that he produce a copy of "The Journal of Discourses," say Vol. IV. This will settle it.

That any religion, teaching and practicing such inconceivably cruel and irreligiously base crime could ever incline any man to accept it, is only accountable on the ground of ignorance of the past of Mormonism. If Mormonism could be known in every neighborhood in which the Mormon missionary appears, not even the ignorant would furnish a convert, only the immoral and the imbecile would be drawn into the meshes.

About the most silly of all Mormon doctrines is that of Continuous Revelations, which, however, is confined to themselves. No one has the light, except through Mormon sources. The President of the Church is the chief prophet and revelator, and whatever he declares to have received from heaven is accepted. It does not matter how much the alleged revelation contradicts a former one, still the ignorant Mormons accept it as binding, too stupid to see that God is made changeable like man. Joseph Smith had a revelation that Mormons must practice Polygamy; then, when the Mormons wanted Utah to be made a state, Wilford Woodruff had a revelation that they

must not practice Polygamy, and the Mormons never, to this day, could see how their whole system received in one fell blow the stamp of rotten hypocracy.

The more wicked the prophet the greater the revelation! Joseph Smith was the greatest of all prophets, and next unto him was Brigham Young. Smith was deceiver, hypocrite and a moral degenerate! Young was demagogue, traitor and murderer! But in Mormon church affairs these two figures are more important personages than God himself.

An instance is known of an urgent meeting of church dignitaries was held with the intent of giving out a revelation to settle some critical church matters, and the whole set became raving drunk, except the man who had charge of the whiskey, and the revelation was forgotten. Base things! And yet some easily deluded people in any community will take their religion from Mormon elders—not one of which I believe can tell the truth, because they are habitually trained to be untruthful. President Young used to teach them that it was a duty to their church to practice deception and lie to Gentiles. I have known a great many of these Mormon leaders, and observed the public utterances of others, and I find them painfully lacking in the virtue of truth. In this respect they seem to be without any conscience.

The most talked about doctrine and practice of the Mormons is that of polygamy. It has gone somewhat out of practice; but most Mormon leaders maintain their belief in it, and do not openly practice it because of the law. But many of them do live with several

wives, which is equally unlawful.

Some of the most silly doctrines have grown out of the general doctrine of Polygamy. The first wife is taught to believe that, for what she suffers on earth, by being supplanted by younger wives, she would be rewarded for in heaven, by being made the queen of the kingdom of all the wives and their children. Some of the ignorant old women used to fairly gloat over this, and nurse it with all the promptings of unsanctified jealously. It made them revengeful in heart.

An equally low imposture is the teaching that no woman can be saved except *through* some man. A woman has no standing with God, and her salvation is hopeless except some man becomes interested personally and mediatorially in her. Hence the pressure on every young woman to have a husband. At one time Polygamy was a craze. Hardly a community where a single girl could be found. The church authorities would declare they had received a revelation that a young girl must become the plural wife of Elder Much-married, and bear children for the kingdom. That settled it. If the girl stubbornly refused, she was likely to be dealt with according to the Blood Atonement. Young girls fourteen, even twelve years of age, had to marry; while the scum life of Liverpool, London and Glasgow was drawn upon to furnish more women.

Some of the Mormon missionaries in the East have been claiming that not more than two per cent. of the Mormon men practiced plural marriages. They may be branded as hypocrites. The notorious B. H. Roberts—who has served a term in the penitentiary—

in his magazine published lately a defense of Polygamy, in which he declared that it was introduced into the church by direction of a commandment of the Lord, and that modern Christians must learn to tolerate Polygamy or give up forever the hope of being saved. I suppose he meant the unmarried women.

Charles W. Penrose, editor of the official organ of the Mormon Church, has recently declared Mormons still believe in Polygamy, and that plural marriages pertain in Heaven, and are right on earth. It is his notion, as indeed it is Mormon theology, that Christ was married polygamously. According to the Mormon idea Heaven is simply a place of lustful pleasures, where each Mormon saint is lord of a harem filled with wives he had accumulated on earth, including those he was secretly married to, for the heavenly harem.

The Mormon notion of Heaven is unscriptural, carnal, and conceived in the lustful heart of that moral brigand, Joseph Smith.

The Mormon idea of God is such as should brand their religion forever as the lowest paganism. They do not believe in one Supreme God, besides whom is none other. Penrose has recently said there may be "three trillion gods, and we shall all be gods by and by." The Mormons hold that God was once human, and that all Mormon leaders will sometime be gods. And the more wives a Mormon has, and the more children, the greater will he be as god. Joseph Smith is now a god, as is Brigham Young, responsible though he was for a thousand murders. Penrose says that God "has a body of flesh and bones," and Christ rose

from the grave with, and now has in Heaven, "a body of flesh and bone."

Within the last few days C. W. Penrose, whose declarations I am quoting, has made a very full and rather honest statement of Mormon doctrine, which lies before me as I write. According to this high authority, no one on earth has any authority to confer saving privileges except the Mormon priesthood. John the Baptist came to Joseph Smith and confered on him the priesthood. Then Peter, John and James came and gave him the right of laying on of hands. So the Mormon leaders became the sole dispensers of saving truth. Yet these Mormon leaders of forty years ago were the greatest desperadoes and most wicked men in all the wild and rough West; and what are we to make of those of today who hold to the belief that God is a married man, Christ has three wives, no young woman stands a chance of being saved except she is "sealed" to some man, and that the joys of Heaven are licentious pleasures. All of these gross teachings were current in the Mormon sermons and writings of a former period; while not one has been given up by the authority of revelation, without which the Mormons can neither add to nor take from their theological system.

While there is reason to hold that the mass of intelligent Mormons may be led away from these pagan notions and practices, if the American people are faithful in pushing Christian education in Utah; still it is more than evident that the Mormon leaders, unpatriotic and hypocritical by force of belief and training, would

like, and, in fact, strive to return their people to the old ways. Especially is this true of Polygamy.

While Utah was a territory Congress passed laws prohibiting Polygamy. The Mormon Church at first violently opposed their enforcement. Many of the leaders were sent to prison, and Mormonism set itself in open defiance of the government. The public conscience was too strong, and the church authorities, finding they would have to succumb, opened the way to statehood by making a solemn pledge to give up plural marriage. This was finally made as a covenant with the government. The territory held its constitutional convention, and placed in the constitution, by Mormon consent, an anti-polygamy article. The state was admitted. With the independence and superior standing secured by statehood, it was thought the church might defy the national bond. The leading teachers in the last few years have been trying to lead the people back to plural marriages. They have never given up polygamous living. In all Mormon writings of authority on "Plural or Celestial Marriage" (by which they term Polygamy), which are circulated among the faithful, the people are exhorted to Polygamy, and even threatened.

Mormon missionaries will deny this. Tell them to show you a copy of "Doctrine and Covenants," which is a Sunday school book with them. Ask them to turn to Section 132, and make them read to you this passage:

"All those who have this law" [plural or celestial marriage] "revealed unto them must obey the same." "And if

you abide not in that covenant" [plural or celestial marriage] "then you are damned; for no one can reject this covenant and be permitted to enter into my glory." "As pertaining to the new and everlasting covenant" [plural or celestial marriage] "it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall he damned, saith the Lord."

This book is now in use; unless it has been withdrawn within the last few months, because of the intense feeling against Polygamy.

Further ask your Mormon missionary to get you a copy of "A New Witness for God," by B. H. Roberts, who has sought the right to take three wives into the social circles of the national capitol. This book was published only four years ago. Tell your Mormon elder to begin reading at page 461, and listen to these blasphemous teachings:

"Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which, like an endless vista, stretches out before him! Through it man attains to the glory of the endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord over his ever increasing posterity. Instead of the commandment, 'Be fruitful and multiply and replenish the earth' being an unrighteous law, it is one by means of which the race of the Gods is perpetuated, and it is as holy and pure as the commandment, 'Repent and be baptized.' Through that law, in connection with an observance of all the laws of the Gospel, man will yet attain unto the power of the Godhead, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity."

In a magazine called "Improvement Era," published to circulate among young men of the Mormon church, B. H. Roberts, in a long article defending Polygamy in the issue of May, 1898, declares that

Polygamy is not adultery, and therefore it cannot be classed as a sin. In this article he pens this abominable passage:

"It appears to the writer that modern Christians must either learn to tolerate Polygamy or give up forever the glorious hope of resting in Abraham's bosom, That which God approves must be not only not bad, but positively good, pure and holy. Therefore I conclude, that since God did approve of the plural marriage custom of the ancient patriarchs, prophets and kings of Israel, it is not at all to be wondered at that in the dispensation of the fullness of times, in which he has promised a restitution of all things, that God should again establish that system of marriage. And the fact of God's approval of plural marriage in ancient times, is a complete defence of the righteousness of the marriage system introduced by revelation through the Prophet Joseph Smith."

A student in one of the Presbyterian missionary schools in Utah, boarding in a Mormon home, has recently been tormented a great deal by the Polygamist wife trying to prove that the Bible teaches the doctrine of plural marriage. And such efforts are constantly met with in Utah during the last couple years, indicating that the older Mormons think it safe to begin to restore the practice of Polygamy. And they will do it if they can. Neither their own sense of right and honor, nor a care for the anti-Polygamy law, but only the aroused conscience of the whole country will prevent. The Mormon pledge to the nation amounts to nothing, as Mormon integrity is of a low standard. A sense of obligation never rests upon a strong davotee of the Mormon faith when he enters into an agreement with a Gentile. The whole power of Mormon teachings is to lead them to break faith with Gentiles. All persons not Mormons are Gentiles.

Utah is the only section of the world where a Jew is a Gentile.

The Mormon leaders always have had, and by no means have they forsaken; the hope, of largely controlling the government. The towering ambition of Brigham Young was to construct a great empire of the West. He conceived the wild and daring scheme of taking his people, like another Moses, from the persecutions of their alleged Egypt to some far away promised land. The great stretch of country, reaching from the Rocky Mountains to the Pacific Ocean, and south of the territory of Oregon, then belonged to Mexico, which was in war with the United States. Young made negotiations with both the American and Mexican governments. He had a mad dream of empire, which was hitched on to the wild religious scheme of Joseph Smith. A confident of his told me that even as late as our Civil War he was planning to make his people wholly independent, even commercially, of the whole world. His purpose was to have his people produce, by agriculture and manufacture, everything they needed. Many such experiments were made. And it was not until after the Pacific Road was run through the Mormon country that he saw the touch of the spirit and leaven of American life and institutions would compel him to modify his scheme.

The leaders, however, have not relinquished the hope of large political influence for the Mormon church. The priesthood is the agency to instruct and control in political matters. In one of the Mormon theological works (Key to Theology, page 73,) is this passage:

"All merely human religous or political institutions, all republics, states, kingdoms, empires, must be dissolved, the dross of ignorance and falsehoods be separated, and the golden principles of unalloyed truth be preserved and blended forever in one consolidated, universal, eternal government of the Saints of the Most High."

The most awful compend of facts has been formulated, showing the defiant attitude of Mormon leaders towards the constitutional and statutary laws of the land, and equally toward the proclimations of the President of the United States. In January, 1893, President Harrison issued a proclimation declaring that all Mormons liable under former laws of Congress should be granted full amnesty and pardon "upon the express condition that they shall in future faithfully obey the laws of the United States, and not otherwise." Certain disabilities were not lifted by the President's amnesty, and in September, 1894, President Cleveland proclaimed another amnesty granting pardon to all guilty of "unlawful cohabitation under cover of Polygamous marriage, excepting such persons as have not complied with the conditions contained in said executive proclimation of January 4th, 1893."

This last, no more than the former proclimation of the President, was respected by many of the Mormon leaders. Among these was the, now notorious, B. H. Roberts. Apostle Heber Grant—one of the most influential leaders of this church of infamy—has said within a year: "Why, if we wanted to pass a law right here in our state, making Polygamy and Polygamous marriages publicly lawful from this day on and forever more in this state, neither Congress, nor the

Senate, nor the President, nor all the committees of clergymen and women in America could do anything about it."

This is the spirit of defiance, and this the mouthing of treason, breaking from the dominant church in Utah.

The case of Roberts is settled by act of Congress. By a vote of 268 to 50 his seat, to which he had been elected by Mormons, voting as subjects of the Mormon church, was declared vacant. Most of the 50 were personally against him, but did not think exclusion the best way to solve the matter. B. H. Roberts says he became a "martyr to a spasm of prejudice." Anything but this; it was the voice of American public opinion, through its representatives in Congress assembled, saying in a clear note of trumpet volume, that no man boasting a defiance to American laws, and living in iniquitous relations with several women, should sit as a law-maker in the national Congress.

The whole bearing of B. H. Roberts during his trial in Congress was offensive to an intense degree. He defied the Congress and the nation. He declared on the floor of the House that the people of Utah were not violators of the laws of the United States; yet he knew that a committee of that body to which he was speaking had unanimously found that he himself was one such violator. He boasts in Congress of the prominence he has attained. As his conceit is gratified, and the public opinion of the nation has been indicated by Congress, he may well be left to that obscurity with which he retires. He has played a part in a long

drama of deceit and conspiring by which the Mormon people hoped, through the statehood of Utah, to make for themselves an ecclesiastico-civil order independent of, and defiant to the nation. He has laughed at the conscience of the people of this country, defamed the honor of the American home, sought to intrude his Polygamous shame upon the social life of the national Capital, and sneered at such good and notably noble women as Helen Gould, whose unselfish devotion to the relief of suffering in time of war justly gives her the title of Angel of Mercy—all this obtrusion of offensiveness follows his crime and immorality. All this, and now he may go back to Utah to reflect on the judgment pronounced upon him by the High Court of Public Sentiment.

But this does not settle the trouble. Something more is needed. The real battle is about to open. Now is the time to fight it.

The work now, and for the next two years, must be to secure a constitutional provision against Polygamy. Not only have we Mormon Polygamy to confront; but down in the far Pacific we have made a treaty—which at my writing awaits the confirmation of the Senate—by which we take under the United States flag a Polygamous people. By the terms of this treaty we recognize Polygamy and agree to sanction it. If this treaty with the Sulu people is ratified we will be the only Christian nation which, *by act of government*, becomes a slave-holding and Polygamous nation.

The Mormons teach today and seek to restore Polygamy. They deny of course, because to lie is one

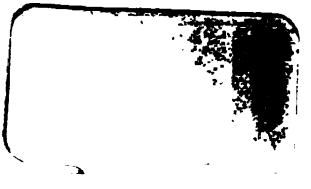
of the Mormon virtues—there used to be three of them, viz: to lie, to steal and to kill. We have brought them, so far as we know, to abstain from the two last. We must despair of inducing them to give up the first. They can't help it. But touching their recent course with Polygamous teachings and practicing Polygamy, they lie in vain. They have been caught in the act!

The plan is formulated to secure an amendment to the constitution forever prohibiting Polygamy and Polygamous relations in all the states, territories and acquisitions of the United States. The Christian people of America will stand for this. They will listen to the plea, and they will demand such amendment to the organic law of the land.

Let it be told, and understood everywhere, among the hills and hundreds of towns in historic New England, down the beautiful Atlantic shore to the circuit of the Florida glades; let it be told throughout the great expanse of our noble interior, where millions of prosperous and happy homes are fostered by the ethics of our traditional domestic virtues; let it be told throughout the warm Southland, where generous people unite for the continuance of righteousness in the Home; let it be told among the fertile vallies and over the rolling plains of the Far West, and along the sunny Pacific slopes! Aye yes, let it be told to our Isles of the Seas; and over all the world, let it be told, that American intellectual, social and commercial greatness must continue to rest in moral goodness.

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

WIDENER
UNCIRCULATED
FEB 23 1988
2536728



US 34839.00
Mormonism unscriptural, pagan and i
Widener Library 005254439
3 2044 086 435 047